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WEEKLY REVIEW.

—India's opportunity (arising from America's difficulty) has not been turned to such good account as it might have been. The harvest is past, the summer is ended, and it appears we are not rich. Indeed it would seem as if we were impoverished. The very greed with which men sought to obtain wealth placed them on an incline on which, whilst they thought they were ascending, they were going downwards, and, like a train without its brakes, they gathered speed and power that carried them into swift commercial destruction. He that greedily gathered much had nothing over—rather indeed sustained a crushing loss—and he that gathered little has had no lack.

It is easy to be wise after an event; any one could now, we presume, point out better uses to which the wealth that was poured in upon us might have been turned. We pretend to no wisdom in the matter, and only refer to the subject at all to point out that we are decidedly of opinion, something more might have been done for our charitable institutions. It would not have been too much to have endowed the Byculiah Schools, the Indo-British Institution, the Scottish Orphanage, the Pensioner's and Widow's Home, and our humble Mission Schools, with sufficient funds for the support of the present inmates, and the few destitute children who now vainly seek admission. And the much talked of Victoria and Albert Hospital might have been an accomplished fact.

We fear that the blessing of God that maketh rich was not upon us. There is that withholdeth more than is meet, and it tendeth to poverty.

From many indications to be seen around us, we believe that a considerable portion of the wealth that was poured in upon us during the American war is still among us. We have added house to house; we have enlarged our borders; we see gay equipages of an evening in number innumerable; we live stylish. Western India is as weathly, and more so, we are persuaded, than it was previous to the outbreak of the war. People in India are perishing for lack of bread, and humble useful institutions are crying in perplexity about the means of bare support. Again we repeat the law of Heaven for our guidance upon earth, which no man can ignore without suffering loss. *There is that withholdeth more than is meet, but it tendeth to poverty.* G.

—Several years ago, American merchants, missionaries and others, residing at Canton, received injuries in their property, for which the Chinese Government granted an indemnity of 7,50,000 dlrs. After all claims were paid there remained a balance of 200,000 dlrs. which was tendered to the Chinese Government, but which they declined to accept. It is accordingly proposed to employ this money in the endowment of an American College at Pekin, where young men from the United States may be educated to fill the office of Interpreter at the American Embassy and the various Consulates, and where a select number of young Chinese may receive instruction in the English language and European science. We are indebted for this information to the *Honolulu Friend* of August 1. This *Honolulu Friend*, by the by, is a very respectable and well-edited English journal, and one can but look at it with much interest when he remembers what the Sandwich Islands were at the early part of this century. Heathenism was as hideous and repulsive there as it is anywhere, but as long since entirely disappeared; a Christian nation now possesses those beautiful islands, and sends forth bands of missionaries to the remoter islands of the Pacific, yet unevangelized. In this paper we find notices of Colleges, young ladies' Seminaries, and other indications of an advancing civilization. The course of caste has not been there to keep back the people in their progress toward light and liberty. The American Congress has appropriated 50,000 dlrs. to subsidize a line of steamers between San Francisco and Honolulu.

—At a time when the Papacy seems to be tottering to its fall, it sounds strange enough to hear Archbishop Manning say that Protestantism is dead. It is possible that he is insincere, and that he is just revenging himself for similar remarks concerning Roman Catholicism. It is also possible that he is sincere. The fact is that a great deal which once were the semblance of Protestantism, now throws it off. If a man reads the principal London dailies and weeklies, under the impression that the religious sentiment of England is represented in them, he may easily persuade himself that Protestantism is dying out, and Indifferentism coming in its place. These journals think it weakness to use languages implying that they consider any religious dogmas to have an absolute authority, and the indifference or contempt with which the House of Commons listen to any one who is decidedly Protestant in his tone, or who speaks against the encroachments of Rome, may still more favor the idea. The Protestantism of England, however, is not to be measured by the tone of the leading journals, or of Parliament. The religious life of England is not there represented. Archbishop Manning may be much impressed by the fact that Dr. Pusey and others are solicitous of a reunion between the Church of Rome; but he will egregiously err if he concludes that the protestant feeling of England is extinct. We believe that many Protestants are in error with regard to the actual progress that Protestantism is making in the world; but, making all abatements, Christians have good reason to anticipate that the day is fast approaching when the heathen shall be given to Christ for his inheritance and the uttermost parts of the sea.

—The home press seems to be now thoroughly awake to the magnitude of the Famine in India; and is urgent in its recommendations that irrigation works should be undertaken forthwith. A dense cloud of minutes, surveys, reports, references, and counter-references, hangs over any public work that is to be undertaken in India. It amazes us to see how helpless such men as Sir John Lawrence and Sir Bartle Frere are under this system. Our home friends, who are anxious to see these works begun, will have need of patience.

Meanwhile the attention that is paid to Cotton and the encouragements that are given to its growth by native speculators, are rather unhappy signs; we want bread for the eater and seed for the sower. In all conscince enough of land is taken up with the growth of Cotton and with the growth of the poppy for our opium revenues. G.

—The accounts that have reached England regarding Abyssinia, though not credited, are nevertheless calculated to excite much anxiety; more especially as Mr. Flad in denying the truthfulness of the accounts, admits at the same time that the captives have fallen again under the displeasure of the king, through reports brought to him against them by evil disposed persons. Mr. Flad purposes to return with some English artisans, and some specimen of machinery, and hopes to induce the unhappy king Theodore to set at liberty his captives. G.

Among our selections will be found a letter, headed "A True Soldier," addressed to the Free Church of Scotland Monthly Record. We believe that there are men of all ranks and professions in India of a kindred spirit. But it is undeniable that the number of them is small. Being persuaded that christians of elevated piety, sincere devotedness, and singleness of purpose, are one of the things most needful for India, we gladly reproduce this letter in our columns. G.

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THE SITUATION IN AMERICA.

We hope the Americans will not show themselves ignorant of the truth that the right treatment of a vanquished enemy is more honorable than the victory which brought him to your feet. What we call victory is but the half of what is needed, and the inferior half; besides the material conquest there must be the moral; after vanquishing the enemy, the enmity remains to be vanquished. During the progress of the recent conflict, European observers emphatically declared that it would be of little use to the North to subdue the South; for there would remain the embittered hate of the South towards their conquerors, effectually precluding anything like a real

union. We did not share this opinion. The great partition wall between the South and North was slavery ; this great sectional interest once taken out of the way, the tendency of the remaining interests would be towards the formation of a truer and more intimate union than had ever existed. The South fought with so much energy and with such remarkable success that there would not necessarily remain any feeling of unbearable humiliation because of the issue of the war. They would no longer know the Yankees afar off and through the mist of prejudice ; an element of respect would by degrees make its way. Let the triumphant Northerners show a readiness to forgive and forget, hasten to act in a way that should prove to the South that their intention was to deal with them generously, restore to them the privileges they had so madly thrown away, assume no offensive superiority, the result would readily show that the hope of a genuine, cordial union was no visionary dream. While the overthrow of the Rebellion was yet contingent and future, the Southerners were constantly assured that it was only necessary for them to lay down their arms, and they would immediately be in the enjoyment of all constitutional rights, both those of State-legislation and those of representation in the national Congress.

The President and his supporters wish to make good these assurances. They maintain that to act generously towards the South is to act equitably. They insist that slavery having been abolished, the great sectional interest that led the South to exaggerate their State rights and minimize their duties to the Union, is done away for ever. They declare that Congress has no right to exclude the Southern representatives, and legislate for the whole country as though the Southern States were dependencies of the North.

There is, however, a strong party holding what may be called the policy of distrust. They say all our past history shows that the South cannot be trusted with power ; they know not how to use it ; they have always abused it ; now that we have the upper hand we must make the most of our opportunity, and impose such conditions and restrictions as shall for ever guard our union and the rights of our citizens from the aggressions of Southerners. We will keep the States out of Congress until they have promised to regulate their internal affairs in accordance with our Northern ideas. It is true that there are no more slaves and slaveholders ; but who knows how much the whites may injure the blacks, and how long they may deprive them of the rights of citizens ?

We have no doubt that there are, in this party of distrust, some who sincerely believe that they can only secure the real freedom of the negroes by imposing restrictions upon the whites. But we see no reason to doubt that the colored people of the South will be on the whole as well treated as those in the North have been in the States when slavery was abolished forty or fifty years ago. Let the Southern States be tried under the constitution as now amended. It has ever been the boast of the Americans that the ballot was the grand ultimate remedy for national evils. It was just on this issue that the South broke away from the North ; they refused to abide by the ballot. Why should the North now act as though it distrusted the sufficiency of the ballot ?

We hope the President may assent to the proposal to amend the constitution by proportioning the number of representatives to the number of voters. Hitherto the South has been represented in Congress according to the entire population, while the slaves were excluded from voting. When only a proportion of representatives to voters is allowed, then the Southerners will see it to be for their interest to give the suffrage to the colored population.

It is exceedingly to be regretted that party spirit is running so high in America. Nothing can be more outrageous than much of the language used by the opponents of the President ; but he himself has been betrayed at times into an intemperance of speech that has little tended to conciliate. Believing his policy to be in the main the true one, we would desire for him more of the wisdom and self-control of Abraham Lincoln.

POPULAR AMUSEMENTS.

THE present popular amusements of Briton in India are among the most extraordinary matters connected with his life and surroundings.

He has that within him which compels him to seek amusement, but he does not know an amusement when he sees it, and does not know in the slightest how to amuse himself. He goes about it like an elephant dancing a fandango, or a monkey trying to look unconcernedly serious.

The amusements even of the upper classes are remarkable. Viewed from the outside what can be more farcical than the Bombay dinner party of the period with its dull monotony of cookery and conversation ; bad wines and flat wit; or what can be more absurd than an Anglo-Indian Ball, male, crowded, steamy, scandal prylific ; where at from forty to seventy gentlemen and two spooney subalterns meet to dance with five and thirty married ladies and one "spin;" or what can be more excruciating to any lady or gentleman of any taste at all than to sit in the sweltering boxes of an Indian theatre to hear the Queen's English murdered, passion rent to rags by actors who have neither tongues to utter aught but "Haitch," nor souls to comprehend true feeling. To call these amusements is to play upon words, and is simply homage to Fashion.

But it was not of these popular amusements that we intended to write. We wish to speak of the amusements of the people, of the mass.

How do our artizans, the employés in the workshops, and our soldier and sailors, amuse themselves? We might say not at all ; but we will adapt our language to that which is commonly used, and admitting they do amuse themselves, will again ask how ? The answer simply is, by drinking. We have no wish to include all our mechanics in one bad class, far less do we wish to speak of honest workmen with aught but respect ; yet we cannot conceal this ; and our honest working man will admit it freely, and lament over it as much as we do, that those working men who do seek amusement seek it for the most part in drinking shops, disreputable bowling alleys and billiard rooms, where gambling and drinking are the real attraction, and the games only an excuse proffered to conscience, or more a lure to entice young and decent men into bad company. If a man wishes to amuse himself otherwise than thus, he cannot. There is no rational social amusement for working men in Bombay. No place of amusement exists where he can go and meet his friends with his wife and children, and get quit of the dragging cares of life, and the mental weariness which comes by continuous daily toil.

This we consider a real evil on the highest ground, an evil which good citizens and good Christians should alike deplore.

Man is constituted to be social, and to keep him up to his right healthy moral and mental tone he must have amusement. None but an ascetic, or a person very ignorant of the nature of man, will dare to maintain the contrary.

We find that one of the objections continually made against the Christian religion is that they who profess to be true Christians set themselves against all amusements, become of a vinegar aspect, and separate themselves from others as if nobody was good enough to associate with them.

Now while there are without doubt many ascetic Christians, the majority of true Christians are not ascetics or separatists of their own free will. They are forced to refuse to join in the amusements of the day from the sinfulness or evil tendency of so many of them. They cannot without hurting their consciences attend theatres where immoral plays are acted, or take their wives and daughters to mix in the crowd at race meetings, where they will see the worst specimens of the human family made the pets of the hour because they are "turfy." They cannot endure ribaldry, or gambling, or drunkenness in a tavern. They are driven to stay away, and so their influence is lost to a great measure.

One of the present tendencies of Bombay is socially to widen the gap between the Christian community and the careless and reckless.

To introduce some kind of rational amusement in which all might take part would tend to diminish the increasing distance. It would show the careless and reckless that Christians were not the separatists they took them for, and it would relieve Christians from the very strong temptation that presses on them to hold aloof from people whose habits and actions offend their moral sensibility.

To meet this want, and to try to show some of our population that there are pleasanter amusements than those afforded by the Girgaum and Mazagon drinking houses, let us try to do something.

We would propose a plan like the following. Let us have a fortnightly promenade concert, or reading, at which any one who choses to come clean may attend, if he choses to behave himself, and admission to which should be made some very small sum indeed, just enough to cover expenses.

As to expense, it need be very little. We feel assured that the Town Hall would be granted for such a purpose in the Fort, and the halls of our Missionary Institutions, either in Agiary Lane or Khetwaddy, for the same purpose in those districts, &c. &c. Means for getting up the entertainment are also, we believe, available. There are many gentlemen in Bombay who could give most amusing readings, and many amateur musical performers who, if sought out, would gladly help in any good work, while we feel sure that a Military Band would, by the kindness of the Officers of the different Regiments, be available.

Besides this, we would like to see the men on the different works forming Harmonic Societies, glee clubs, and reading and recitation societies ; so that by and by the different choral societies might sing at the concerts, and good reciters and readers take part in

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affording healthy amusement to their fellows.

We should also like to see the committee of the Mechanics' Institute taking this matter up, and if they do we think we could promise for a first attempt both readers and music; while we are sure that a crowded audience would encourage the undertaking.

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"LES APOTRES,"

THE THEORY OF THE RESURRECTION.

Mons. Renan's theory of the Resurrection is contained in the first three chapters of his book. It is as follows.

Jesus had never plainly foretold his resurrection in the flesh, consequently when he died the disciples lost hope, believed all ended, wept, and behaved as men utterly dejected.

But enthusiasm and love know no situation utterly beyond redemption. Many words of Christ could bear the interpretation that he would rise from the tomb. The great prophets Enoch and Elias had not tasted death. Some Jews at the time believed that the great men of old were bodily alive in certain tombs nigh Hebron. At least the Talmud of Babylon, Baba Bathra, as extracted from by Abbe Barges, says so.

"Heros never die."

"The belief in the immortality of the soul, which by the influence of Greek philosophy is become a dogma of Christianity," somehow or other prepared them to take a comfortable view of Christ's departure in death. But he was come to a kingdom; could death then control him? No. He must annihilate death. Here was a miracle to be performed then. Their Lord should conquer death.

"A man of penetration from the Saturday forward would be able to announce that Jesus would revive."

The little society of Christians on that day wrought the true miracle. It revivified Jesus in its heart by the intense love it bore him. It decided that Jesus should not die. Love in empassioned souls was truly stronger than death; and as the characteristic of passion is to be communicative and to kindle as a torch, a state of feeling which resembles it; and propagates itself thereafter indefinitely. Jesus, in a sense, from the hour at which we have arrived is already revivified.

Let one physical fact permit the belief that his body is no longer here below, and the dogma of the Resurrection will be founded for eternity.

After this account of the psychological genesis of the doctrine, the way is clear. Psychological experience and mental law; evidence of history and fear of absurdity; all are laid aside. There is a clear course for our author and the incoherence of tradition, *i. e.*, the gospel.

The growth of the dogma was on this wise. Mary of Magdala is the parent of it.

She comes on Sunday morning to the tomb. The cave was open. The body was not there. The idea of the resurrection was as yet little developed in her mind.

Her woman's heart grieves. The beloved corpse was gone. The idea of desecration occurred to her to be rejected. A gleam of hope flits across her spirit. She speeds to seek Peter and John. They come, find the tomb empty, and return in extreme grief.

Mary of Magdala returns to the tomb, weeps excessively; cries continually, where have they laid him? She goes into the garden that surrounds the tomb, and suddenly she hears a sound behind her. She thinks it is the gardener. "Oh!" says she, "if thou hast taken him away, tell me where thou hast laid him that I may fetch him away."

For sole reply she hears herself called by her name "Mary!" It is the voice which so often made her tremble with joy. It is the accent of Jesus.

"Oh! my master," she cries.

She approaches to touch him. She makes a sort of instinctive movement to throw herself at his feet. Nimbly the apparition changes its position and says to her—"Touch me not." By degrees the shade disappeared. But the miracle of love is accomplished. That which Peter could not do, Mary has done. She has known how to bring forth life, the direct and searching voice of the empty tomb.

There is no more any need to deduce consequences, nor to form conjectures. Mary has seen and heard. The Resurrection has its first direct witness.

On the principles laid down as ruling the contagion of enthusiasm the apparitions immediately begin to multiply themselves.

The other women have not seen Jesus, but they have spoken to a mysterious personage in the tomb *(d'un homme blanc)*. Other women have seen two angels. People hearing this, and afflicted with vivid imaginations, have given out that angels came and carried Jesus off. Imagination embellishes the story. The legend is founded.

Two disciples after leaving Jerusalem utterly dejected are joined on the way to Emmaus by an unknown and pious man well versed in the Scriptures. Afterwards as they sit at meat in Emmaus an exstacy comes on them. They think they have seen the Lord. They break bread. That is his memorial. He is there with them. He has made an appearance to their heated imagination. So it goes on. All the appearances are imaginary. Even the five hundred are all visionaries.

Thomas, the doubter, is, however, hard to convince. Some pretended to have observed the marks in Jesus' hands and side. After eight days he too is convinced. The victory of faith over reason is complete.

"Le *credo quia absurdam* est fondé."

The episode of "Lovest thou me" is a dream of Peter, who, with John, was most favored by intimate conversations with the well beloved phantom—"entretiens avec le fautôme bien aimé."

But bye and by, owing to some inexplicable change in the method of the mental laws which ruled the early disciples, the visions began to become rare. What was now to be done? How was the dilemma of life with no sign of life to be got out off. Imagination came to the rescue.

"Il est monté au ciel" se dit on. "He has ascended to heaven," say they.

This saying owes its origin for the most part to a state of vague ideality, or induction. But it transformed itself for many into a real scene."

* * * *

A tradition placed this scene nigh Bethany on the summit of the Mount of Olives."

Then follows just at the end of Renan's third chapter a paragraph the irreverence and self-complacency of which could only in other circumstances be obtained by making Samuel Johnson and Tom Paine into one. Its sheer impertinence is inimitable.

"The legend has it that the disciples after this wondrous scene re-entered Jerusalem "with joy." *For our part, it is with sadness that we bid a last adieu to Jesus.*

To find him living his shadow life had been to us a mighty consolation. This second life of Jesus, pale semblance of the first, is yet full of charm.

Now all his fragrance is lost. Elevated on his cloud at the right hand of his Father, he has left us with men, and, O heaven! how deadening is the fall. The reign of poesy is past.

Mary of Magdala having returned to her country town, there enshrouds her remembrances of the dead.

Were it not on the verge of the blasphemous, this language would be beautiful.

We have thus at some length given Renan's account of those two great and crucial facts which lie at the very foundation of our Christian religion—the Resurrection, and Ascension.

Before progressing a single step in argument against the theory adduced by Renan, we confidently appeal to the common sense and conscience of our readers, and ask whether the theory can in their estimation account for the facts of the case. The absurdity of the theory must be apparent to every reasonable man. It is a game Renan is playing with us. He is mocking reason and "chaffing" common sense when he asks us to accept this legendary ghost theory.

But coming to argument, we object to the method in which Renan treats the writings of those men who have written the history of the Resurrection and Ascension. On his theory all history is useless. No historian is to be believed if the imagination of his critic can devise a theory by which his narration of facts can be never so absurdly explained away.

Four historians professing each to write an account of facts, and another eminent theological writer of letters directed to bodies of mens scattered over the old Roman world, speak and write of the Resurrection as an historic fact. No hint of legend, no expressions such as "it is said," "they say," or "some say," give any ground for believing that they were not writing what they accepted as history. Yet because Socrates and Plato had announced their belief that it was probable that the soul might be immortal, and because a Alexdrine-Greek School existed in a coma tose state nigh Palestine, and because Abbé Barges says that the Talmud of Babylon, Baba Bathra, says that the Jews thought some prophets were alive and doing well in caves at Hebron, and because Mons. Ernest Renan has a theory, we are to fling historic data to the winds to believe all the historians either liars or fanatics, and that all that uninterrupted line of books, philosophies and monuments, scattered over the known world, and now indicating that the belief of Christendom is based on the facts so recorded, have reference either to the most astounding imposition ever concocted; or to dreams of love sich fisher-women; fantastic visions of a crazy Rabbi, or ghost stories told through Galilee by certain fishermen of Genneseret.

Suppose we were to deal with history generally as Renan has dealt with the post burial period of Christ's life, and the consequence would be that almost any historic fact might be got rid of.

Suppose, for example, that we were to deal with the famous "hundred days" of French history on this principle, and we might maintain that Napoleon never escaped from Elba and was not present at Waterloo.

My good readers, we have all been misled hitherto. Napoleon could not be at Waterloo. It is impossible to behave that he really was

there. How could he be there? There had been complete overthrow of French army; Moscow fire and snow campaign; Leipsic and glorious Peninsular campaigns; British fleet master at sea; Napoleon exile under guard of fleet at Elba. He free! He in France! He at head of mighty French army! He was not there. Yet in spirit he was. Old French glory; imperial pride of arms; determination to conquer or die gloriously; deathless resolve to have an Empire of France; these were there, and Napoleon was the incarnation of the idea of French Empire, imperial pride, and Gallic glory. Elba could not contain him. Love of glory will suffer no bonds. The enthusiasm of France is above rule. All is ready. France is to be free again. Old Massena at the head of his southern division cries in a hour of excitement "Napoleon is here." France repeats the cry. Old guards imagine they see the square hero and squarer cocked-hat before the eagles. At Waterloo every French soldier saw the spirit of Napoleon amid the battle smoke, and at the last they cried "Vive Napoleon," as if his spirit moved them to final insuperable deed of heroism. He was their leader. They believed they saw him there, and the men of Hanover and Prussia, and England too, were possessed of the same idea, and cried "Yonder is Napoleon," till all took up the legend, and the writers of the histories of the day also gave a place to it. Thiers, and "An eye witness," and Gleig and Dumas, all wrote as though the French hero were present. His shade was a reality.

"C'est l'espirt qui vivifie; la chair n'est rien."

And then when Waterloo was fought and lost, France overrun by a victorious host, and these dreamers of France had to say why they saw their hero no more, they did so readily. A man of mark had been taken by the ship Bellerophon of perfidious Alban and sent to St. Helena. This became their hero, and thus they reconciled their ideal with the real. Napoleon lived again those hundred days in the hearts of all Frenchmen. The legend was then completed.

This is as good history as Renan's history of the Resurrection. Who does not see its absurdity?

If anything is matter of history, the fact of Christ's resurrection is. There is nothing in any writing of the period to prove any single assumption brought forward by Renan.

In fact, the subject is simply removed by Renan from the field of history to that of fancy. Is any man entitled to take such a liberty with history, and still to demand our belief of all he avers as truth? We trow not; therefore we adhere to apostolic history rather than to Renan's fancy.

But further we object to Renan's theory as opposed to all that we know of the laws which rule the working of the human mind. It is psychologically as absurd as historically it is untrue.

The Resurrection is said to be a mere phantasy, the creation of the brain of the disciples. Now before there can be any outgoing from the mind there must be a state of mind preceding it having specific reference to the issue.

Renan denies the possibility of inspiration, so no external spiritual influence could produce the mental phantasy. He denies the existence of the historic facts, so no external physical cause produced it. It is the natural product of the mind of certain individuals. It is an effect, to find the cause of which he shuts us up to search the mental conditions of the disciples and friends of Jesus.

Now what was the mental state of these persons when the phantasy of the Resurrection was created in their minds? By Renan's own admissions the friends of the crucified Jesus believed that all was over. The hopes of the disciples were dead. They were utterly cast down and dispirited. The women, on whose love as the true source of the legend of the ghost he dwells so long and so fondly, *believed* Jesus dead, and brought the funeral spices to embalm him.

The blackness of the darkness of crushed hope hung over every soul among the friends of the crucified one. We hear not even of a glimmer of hope. We find no vestige of the man of penetration who might have foretold the resurrection on the Saturday. At dawn of the first day of the week we have despair and its gloom.

Before the sunset of the same day we have hope, nay faith and its joy, from belief in the Resurrection—a phantasy the offspring of the disciples' mind. So we have grief creating its own comfort; despairing minds creating hope; minds filled with disappointed hopes creating a faith for themselves, and a faith in the very truths in which they had been disappointed. Such is the phenomenon in mental philosophy that we are called to believe in.

Such a fact in the psychological history is, to say the least, unique. We defy Mons. Renan to find its parallel. He has announced a miracle, a thing contrary to the fixed laws of Nature; and we should be as perfectly justified in withholding credence in his mental miracle till he can shew us it again, or something even resembling it, before a session of philosophers, as he is in withholding belief in the miracle of restoring a man to life till God should do it again to satisfy a Parisian scientific conversatione.

This point has been often argued before, and is ably met by Augustus Neander in his life of Christ, the arguments in which Renan, for reasons best known to himself, chooses to ignore.

The testimony of Neander is very strong, for he eliminates every element of the supernatural which he possibly can from the life of the Redeemer.

"The inquirer who does not recognize (as we felt ourselves compelled to do at the outset) the whole manifestation of Christ as supernatural, must set himself to the task of finding some natural explanation of his reappearance in the connection of cause and effect.

"Those who attempt such an explanation on *internal* grounds suppose Christ's reappearance to have been a *vision*. Now in any vision (other than magical, and such are precluded by the hypothesis of this enquiry, which goes upon natural and historical grounds) a psychological starting point is necessarily presupposed, even when the vision is said to have been seen by one individual, much more when it is repeatedly seen, in the same way, by different individuals.

But no such starting point can be found in the mental condition of the Apostles, such as it has been described. It is precisely in order to explain the change in that condition that we need another cause. How is it possibly to divine from the psychological development itself a condition precisely its contrary? That were indeed a petitio principü.

"Moreover, the very nature of the evangelical narratives, bearing, as they do, the stamp of sensible reality, subverts such a hypothesis."

It is only by supposing some such event as the Resurrection to have intervened that we can account for the supposed change in the mental condition of the followers of Jesus,—from utter grief to buoyant joy. The intervention of the supernatural, according to the evangelists, is far more natural than the unnatural hypothesis of Renan. Anything more unnatural than the story of phantasmic appearances, increasing and decreasing in accordance with one and the same law, could scarcely be conceived. The idea itself is a mocking of philosophy, and is contrary to all sound reason. J.

NOTES FROM AN INTERLEAVED BIBLE.—Luke XII. 31-32. Seek what the Father is well-pleased to give. To seek his kingdom is to seek the identification of our will with his. Seek his kingdom in our own hearts and in that of others. Is it his pleasure to reign? Then it is his pleasure to sanctify us and to give us fulness of joy; for it is only as something else reigns within us that we lack holiness and true happiness. But we must seek it athwart much tribulation; and the triumph of faith is in retaining the conviction that he is well pleased to give us the kingdom when all things look as though he were not.—'Fear not'; fear is a great hindrance to the kingdom. No good fight of faith where there is fear.

33. Sell that he have. Instead of buying more, as though you were needier than all the needy, dispose of the provision already made against the future. What you have, over and above your present need, is for the poor, not for yourself, for the present poor, not for your future self.

37. 'When he cometh.' This does not favor the idea that more was required of the first disciples than of the last. By so much more, as we see the day approaching, should we give heed. Before the Lord comes in person to his bride, he comes in his disciples. 'I am no more in the world, but these are in the world.' According to their faith shall they reveal Christ. In believers, he comes to the world, in a certain sense, in disguise. The secret of the Lord is with them. They do everything with him, and have unsuspected communion with him. The world little think that they are hearing and rejecting him in them. 'Inasmuch as ye did it not to one of these.'

39 'Had known what hour.' If this thing had been explicitly revealed in prophecy, the prince of this world would have used the information against the interests of the church. While the hour was far men would have slumbered; and their watchfulness then would not have been of faith, but of constraint.'

40. Do you think he will not come now? That is a reason why you should be ready. He comes in just such an hour.

41. 'Speakest thou this unto us?' Are we of those who know not the time? Surely *we* shall be informed.

42. Special trust, special responsibility.

43. 'Faithful and wise.' Faithful to do, wise to know all his Master's will. Faithfulness the way to wisdom. Consecration obtains for us the knowledge of his will. Whosoever will do the will of God shall know of the doctrine. 'Ruler—to give them.' Self-forgetting devotedness to the interests of others, the best evidence that we look for the Son of God from heaven.

44. 'Ruler over all.' The one that is mose heartily serving all is the one fittest to be over all.

45. Neglects the interests of others and lives for himself. As though he were lord.

And it is Peter who speaks of 'Lords over God's heritage.'

46. Reveling at table, the bastinado administered in his presence; he looks up, and, lo, his Lord. He the servant playing the lord in the lord's house. Making the others his servant instead of fellow-servants. How many such lords are still having dominion over God's people.

49. The works that are therein shall be burned up. Many have been already burned up. But the fire is smouldering.

50. 'Straitened.' The immensity of divine love in his heart panting for some fit expression of itself, and thwarted on every side until Calvary is reached. Straitened till he should send forth fire, but that fire is in the word of the grace of the Gospel. He had no romantic expectations of speedy triumph. He knew that in some sense he would be straitened for eighteen centuries. 'Suppose ye?' Not I.

56. Hypocrisy and inconsistency are treated as one by our Lord. 'Ye can discern.' The slightest change in the natural world noticed and understood; in the moral world, God manifest and in vain (the world was never so meteorological as it is at this day.)

57. 'Of yourselves.' Men of themselves responsible to judge rightly. The light of nature. At all events they assume the responsibility in claiming a perfect ability to read nature, and in disdaining revelation. The very nature of which they make such a boast will condemn them; but it will not save them.

58 'Where thou goest with thine adversary.' How is it that he discern not the precious opportunity given you of escaping the wrath to come? The coming judgment is made manifest. Its signs are abroad. Satan is being cast out. Now is the hour of grace. There is probably a reference to the destruction of Jerusalem. How often would I have gathered thee.—'Thou shalt not depart thence.' The Jews have not departed thence (exile and sorrow). Connect with 49. Also with 47.

MEDITATION.

"*I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly.*" Romans xvi. 19, 20.

The Apostle is thinking of those teachers who have been causing divisions in the church, gathering parties about themselves, and persuading certain members of the church to throw off something of the strictness by which they had hitherto separated themselves from the heathen, and thus to put stumbling-blocks in the way of more scrupulous brethren. These men of new light, these advanced thinkers, wished to be regarded as persons of superior wisdom. And they have their successors in these days who love to speak of scrupulousness as superstition, and who glory in the enlightenment that enables them to dispose with a smile of many restrictions that humbler Christians regard as binding. Christian liberty is sought not so much by reducing one's inclinations and tendencies to harmony with the divine will as by a critical clipping of the expressions of that will, so as to bring it into subjection, and into conformity with one's own chosen way.

I would have you wise unto that which is good. I desire for you the wisdom of love. The wisdom that led Christ not to please himself, but to offer himself a sacrifice for the rescue of others. Wise to know Christ and his love to you and to others; to see all the treasures of wisdom and goodness in him; to account all earthly riches and honors as insignificant in the desire to know him better and to find his Spirit animating you. Wise to suffer disparagement and ignominy and injury without acerbity and rancour. Wise to see the wisdom of the Sermon on the Mount, and to desire to be made beatific in the way there indicated, namely, by becoming meek, poor in spirit, avid for righteousness, pure in heart, merciful, peace-promoting, and long-suffering. The wisdom to hate all sin with a perfect hatred, and to confront it even in the thoughts and imaginations. I would have you wise to understand the Scriptures; mighty in the Scriptures; not in the letter; not in textual criticism, a thing important in its place, but necessarily subordinate; but in the power of apprehending the main intent of the word, and in susceptibility to its impressions.

I would have you simple concerning evil. I do not wish that you should be ignorant of Satan and his devices; I wish you to know him, even when he comes as an angel of light. But I would have you simple concerning evil, in the sense that you should not allow your mind to be occupied with that which is evil in its tendency. There is knowledge, innocent in itself, which takes the place of more desirable knowledge, and is therefore, relatively, evil. There is knowledge that tends to lower our estimation of that which is good, that lessens our appetite for the wisdom that cometh down from above, that makes sacred things appear less sacred to us, the rewards of Christ less animating, the beauties of holiness less manifest; and accordingly this knowledge should be repulsed.

A man is to understand the position in which the providence of God has placed him; his circumstances; his work; the conditions of labor; his time; the measure of his days; his powers; his privileges; and in view of these things he must determine what knowledge most demands his culture. Knowledge that would be valuable to him, or allowable, under other circumstances, he may discover to be not the best for him to cultivate in his actual position.

There are men who never read a newspaper, and who are all the better for it. There is, of course, something very quickening in becoming acquainted with the actual course of events and opinions in the great active world, but a man needs wisdom from above in large measure not to be injuriously affected by it. It is dangerous for men to be reading newspapers more, and the Scriptures less; to be less in prayer and more in the discussion of the news of the day. It is to be feared that the closet hours are being clipped on all sides to increase the daily oblation of time to the press.

Christians are to be simple concerning evil in this respect that they are not to battle with it with their own poor wisdom. Evil gets the victory when we do not attack it with the right weapons and in the right way. We are not to be potent in retaliation. Our strong arguments hurt ourselves oftentimes. Less logic and more love is likeliest to subdue the foe. Let us follow peace. In all controversies we are to aim, first, midst and last, at the presence of the God of peace. He will bruise Satan under our feet shortly, if we only let him. This word 'bruise' reminds us of the first promise of the Bible. Christ overcame, and has obtained all power in heaven and in earth; but it pleases him to commit that power to his people, and through the weak, despised and ignoble, to bring to nought things that are. It is the God of peace, not the God of battles, that accomplishes this mighty overthrow; therefore our feet are shod with the preparation of the Gospel of peace. And it is under our feet, rather than His own, that it pleases him Satan should be bruised.

Therefore Paul came not with excellency of speech or of wisdom. His weapons were not carnal. He did not seek to show the Greeks and Romans that Christianity was a new and superior philosophy. He was content to be simple concerning evil. His Gospel was foolishness. But it was the power of God unto salvation. For the foolishness of God is wiser than men. Satan will stir up his servants to persecute you Romans; many of you may be put to death; the time of suffering may be long; but be you wise unto that which is good, wise to abide in Christ, to keep close to the good Shepherd, and he shall bruise Satan under your feet shortly, casting him out from your heart, and giving you an abundant entrance into that everlasting kingdom from which Satan seeks to exclude you.

Epitome of News.

SATURDAY,—October 20, 1866.

The *Gazette* :—In consequence of the demise of the Right Reverend George Edward Lynch Cotton, the Right Hon'ble the Governor General in Council is pleased to direct that the following extract from the Letters Patent of the 10th May 1858 be published for general information :—"And we further will that during a vacancy of the said See of Calcutta by the demise of the Bishop thereof for the time being or otherwise, the Episcopal jurisdiction and functions appertaining to the said See shall be exercised by such one of the suffragan Bishops of Madras and Bombay for the time being as shall have been first consecrated." The said Episcopal jurisdiction and functions will accordingly be exercised by the Right Reverend the Lord Bishop of Bombay.

—*Times of India* :—"Mr. Crawford's serial publications on the affairs of the Municipality are rapidly increasing on our hands, and he has established his claim to be regarded as an industrious, if not a popular author. This last he can scarcely expect to be, because of the nature of his subject; but he is sure of an audience, for the propositions he puts forward and the conclusions at which he arrives have a very direct bearing upon the income and the comfort of every householder in Bombay. The Commissioner's interesting publications have come upon us so thickly, and the topics of which they treat have been so interlaced with the circumstances incident to an era of municipal confusion and civic change, that many of the Justices may be excused if, on reading Mr. Crawford's serials, they feel as if they 'cannot see wood for trees.'

* * * These two indefinite charges (Drainage works and Vehar water supply) which appear at all our feasts of Municipal accounts like the death's head at an Egyptian banquet—are only included in the Commissioner's budget estimate under the modest old-fashioned figures of two and a half lakhs for prospective expenditure on drainage, and one and three quarters more for the retrospective charges on account of Vehar. Probably the Commissioner thought that the Hon. Mr. Munguldass Nathoobhoy had for the present sufficiently impressed the rate-prayers with a sense of their responsibilities when, at Poona the other day, he stated the "amount of money required" for the two purposes just named as Rs. 1,35,00,000—besides 20 lakhs for overbridges and other trifling street improvements."—Besides the Municipal literature

of Mr. Crawford, we have that of Mr. E. Pratt, which is really becoming formidable.

—Amended Municipal Act:—"This Bill proposes to declare the house rate, police rate, and lighting rate, due by half-yearly instalments on the 1st January and on the 1st July. By this arrangement the Municipal fund will always have cash in hand, and there will be but two sets of bills to collect, instead of four. It is at the same time proposed to reduce the maximum house rate from 10 per cent. to 7½ per cent."

—The following are from the *Englishman*:—"It is said that most of the railway stations in the North-Western Provinces are again blocked up with grain. Some stocks of grain bags rotted, the grain falling out; and in some others the grain sprouting or grass growing through the bags, indicated that those bags, evidently fresh arrivals, were going off. Immense heaps of grain are lying out exposed to the rain without shelter, except such tarpulins or matting as the owners themselves apparently had provided."

"A curious case lately occurred at Singbhoom under the following circumstances:—

A thief committed house trespass with intention to commit thief in a house of a Cole woman. The woman was sleeping with a basket of paddy close to her head, and awoke on the thief attempting to remove it. She seized hold of the basket and tried to take it from him; a scuffle ensued, and he dragged the woman and basket outside of the hut, and then struck her a blow on the left ear with a stick to induce her to let it go. She retaliated by striking him on the head with a heavy brass bracelet often worn by Cole woman, and in doing so fractured his skull and caused his death.

The Commissioner of the Division before whom the case came observed that it did not appear that the woman exceeded the right of private defence; she deserved great credit for her courage in seizing the thief and ought to be rewarded. The Deputy Commissioner of the Division, notwithstanding this, took up the case and formally committed the woman to the sessions, not that he deemed her in any way to have exceeded the right of private defence.

The matter was referred to Government for final orders, and it has decided in favour of the Commissioner's views."

—The loss of the *Belgravia*, a coolie emigrant ship, on the coast about 50 miles south of Coconada, is reported. The captain states that his charts deceived him, giving the current as running S. E., while it was really going S. W. No lives lost.

—The Money Order Office is about to be opened in Bombay. Mr. J. S. Maidment is appointed officiating Controller.

—"Who killed Back Bay?" They who raised its shares to Rs. 50,000 and upwards, premium, had a hand in the guilty deed. It was smothered with kindness.

MONDAY,—October 22.

—The ship *Cospatrick* has arrived from London and Queenstown, with a portion of the 2nd Queen's Regiment.

—Coroner's Inquests:—three accidents; one suicide; one sunstroke, the latter causing the death of a European in the Public Health Department, who had had a sunstroke in Central India in 1858-59.

—*Neilgherry Excelsior*:—"Cholera.—We regret to announce that this awful epidemic has shown itself in this settlement. Some of the Roman Catholics residing in the locality known as Motoocherry proceeded lately to a place called Kurmanthaputty, near Colmbatore, to celebrate the feast of the Blessed Virgin Mary, and on their return were attacked on the road. Five of them were under treatment a few days ago, and one was buried on Thursday afternoon. We hope to be able to report that the others have recovered." This reads like an abridged account of a pilgrimage to Punderpoor.

—We give our lady readers the following comforting assurance:—"Some remarkable results are shewn in a paper on *Deaths by Lightning*, presented to the Acadency of Sciences at Paris by M. Boudin. In thirty years, ending 1864, there were killed by lightning in France 2,431 persons: and the number struck, but not killed, was at least four times that number. This is a surprisingly large total, being at the rate of four hundred a year. M. Boudin shews further that women are much less liable to be struck than men, even when out of doors; and he mentions instances of groups composed of persons of both sexes being struck, the women remaining unharmed, while the men were all killed."

TUESDAY,—October 23.

—The Esplanade road is now being so heavily metalled that we observed one of our three horse ominbuses stuck fast in it yesterday. All the efforts of the driver and conductor failed to move it. The passengers had to alight.

—The time of the annual relief of troops has arrived; they are now on the wing. A wing of 4th Rifles leaves to night for Sholapore; the other wing leaves on the night of the 29th. The 13th N. I., under the command of Colonel Montgomery, comes to Bombay, we believe.

—*Bombay Gazette*:—"In March last a Mussulman named Chuboo was tried before Mr. Grant, Session Judge of Ahmedabad, for having committed the murder of his nephew, a boy of about twelve years of age. The accused was found guilty of the offence and sentenced to death. The High Court Judges, the Hon. the Chief Justice and Messrs. Justices Newton and Warden, before whom the case came on for hearing on the 11th instant, reversed the conviction and sentence, and ordered the prisoner to be acquitted." It seems then that it is not doctors only that differ.

—*Surat Mitra*:—"After a hearty greeting on both sides, they freely conversed with one another for a short time. Miss Carpenter then rose, and for about an hour delivered a long lecture to the native females assembled on the subject of female education, the duties of women, and the benefits of giving a good training to their daughters. * * * We sincerely and earnestly trust that the great cause which Miss Carpenter has so much at heart will speedily prosper, and her name be for ever connected with the important movement that has been set on foot for the improvement of the social, moral, and intellectual condition of millions of the ignorant, neglected, and oppressed daughters of India." We can assure the *Surat Mitra* that it will take something more than a long lecture to accomplish this. We should really like to know by what means Miss Carpenter herself hopes this great work may be accomplished.

—The following telegram was received on the 15th instant at Calcutta:—Lord Mayor has shown your telegram to Lord Cranbourne; by his desire I send you copy of telegram sent to Viceroy this day.

From Secretary of State to Viceroy.— Heavy distress reported to me in Orissa from inundation. Advance money from Government funds freely, and report immediately to me progress of distress and prospects of mitigation.

—*Times of India*:—"Postal Notice.—The attention of the public is requested to the Postal law respecting book packets, which directs that every packet less than ten tolas in weight, if not marked *to be sent by Book Post*, shall be sent by letter post, and be charged with letter postage."

"From a statement issued by the Deputy Commissioner of Customs, Salt and Opium, on the 19th instant, we learn that 42,05,600 lbs. of cotton, valued at Rs. 17,86,102, were shipped from the port of Bombay for Liverpool during the month of September last."

—*Hurkaru*:—"On Saturday last the respect paid to the memory of the late Bishop was both general and marked; the church bells tolled from ten A. M. till noon, the shops were darkened, some were even placed in mourning, and the vessels in the port all carried their flags half mast high. At the Armenian Church the bell was tolled, and a full service was held for the repose of the soul of the deceased Prelate. It is characteristic of Bishop Cotton that soon after his arrival he visited the Armenian Church,—almost the oldest in Bengal—and breakfasted with the priests, and that he should have kept up the friendly intercourse thus inaugurated."

—*Delhi Gazette* Correspondent, Simla, Oct. 15:—"Yesterday morning Dr. Smyth preached a most eloquent sermon appropriate to the recent melancholy death of the Bishop. It is to be hoped he will by publishing it allow of its perusal by the Bishop's friends at large. It is further to be hoped that subscriptions will be invited for a memorial in Simla church of the universal respect and regard Dr. Cotton was held in by its residents and visitors at the time of his sad and fatal accident. The fact of the school in which he took so deep an interest being near here, renders Simla church especially appropriate as the seat of such a memorial."

—*London Spectator*:—The Awakening of the Cable:—"There can be but few have read without a certain thrill of fanciful wonder, or almost awe, of the strange inarticulate messages which have come at intervals, during the whole year of the lost Atlantic cable's immersion, from the depths of the ocean three miles down, to the electricians watching the end of the clue which was safely attached to the Irish shore. "Night and day," says the *Times*, "for a whole year an electrician has always been on duty watching the tiny ray of light through which signals are given, and twice every day the whole length of wire—1,240 miles has been tested for conductivity and insulation. . . . . The object of observing the ray of light was of course not any expection of a message, but simply to keep an accurate record of the condition of the wire. Sometimes indeed wild incoherent messages from the deep did come, but these were merely the results of magnetic storms and earth currents, which deflected the galvanometer rapidly, and *spelt the most extraordinary words, and sometimes even sentences of nonsense*, upon the graduated scale before the mirror. Suddenly last Saturday morning, at a quarter to six o'clock, while the light was being watched by Mr. May, he observed a peculiar indication about it which showed at once to his experienced eye that a message was at hand. In a few minutes afterwards the unsteady flickering was changed to coherency, if we may use such a term, and at once the cable began to speak,"—to transmit, that is, at regular intervals, the appointed signals, which indicated human purpose and method at the other end, instead of the hurried signs, broken speech, and inarticulate cries of the still illiterate Atlantic. When at length the message did come, the 'insulation' and 'conducting power' of the cable so long lost at the bottom of the ocean were found to be even more perfect than those of the new cable just laid down. The messages came through it more distinctly and more rapidly than through the line of communication which has just been successfully completed. After the long interval in which it had brought us nothing but the moody and often delirious mutterings of the sea stammering over its alphabet in vain, the words 'Canning to Glass' must have seemed like the first rational word uttered by a high-fever patient when the ravings have ceased and his consciousness returns. The same telegraphic wire which when played upon only by the general galvanic currents of the earth uttered unmeaning and tumultuous sounds,—the mere stormy reverie of the elements,—became precise business-like, informing as soon as the lost end of it was picked up by a creature of the same order as he who managed the shore end."

WEDNESDAY,—October 24.

—The *Bombay Gazette*:—"The well known troop ship *Agamemnon*, Captain Marder, arrived in Bombay yesterday morning with H. M.'s 11th Hussars on board, making the run in 84 days. The troops are under the command of Major Annesley. The strength of the regiment brought out by this fine vessel consist of fifteen officers,

422 men, 59 women and a number of children. During the voyage there were seven births and two deaths." These troops have gone to Poona and Khandalla.

—*Bombay Gazette* :—"Our Seamen.—The second of a course of popular lectures will be given this evening at 7 o'clock, in the Seamen's Floating Church and Library, H. M.'s S. *Ajdaha*, by the Rev. R. Stothert, M. A., on "Life in Bermuda." Captains and officers are invited, together with their crews."

—The proceedings of the meeting of the Bench of Justices on Monday are published, occupying about six columns of the *Times of India*. Regarding the printing of the proceedings of the meetings, the Chairman said "it would be a very excellent thing that the Justices should know exactly what they had been doing at each meeting." Truly it would. And if they knew what they were going to do at each meeting, that also would be a very excellent thing, for, as the *Times of India* points out, much valuable time was frittered away under a complete misunderstanding as to what the Bench wished the Commissioner to do."

—Calcutta correspondent of the *Bombay Gazette* :—"I do not know whether our late reverend Bishop ever experienced the desire of John Wesley, "To cease at once to work and live." but such was certainly the closing scene which the Head of the Church ordained for him. During eight years of unwearied labour he glorified his Divine Master in that exalted position to which he had been called. He lived to organise new agencies of the most important kind ; through his foresight and energy was a very useful scheme of education been set on foot for the various classes of Christians living on the hills and plains of India, who, by reason of limited means, are unable to send their children to England for education, the said children growing up in irreligion, ignorance, and vice. Chiefly owing to his exertions has the Additional Clergy Society been enabled to furnish Ministers of the Gospel to numerous stations, which would otherwise have been utterly destitute of the means of grace ; his influence over directors and shareholders of the E. I. Railway induced them to consent to a sacrifice of a shilling in the pound of their dividends, for the purpose of maintaining Ministers, supplied by the same Society, at all the large termini, for the moral and spiritual improvement of the subordinate employés on the line. Some of these Ministers have established reading and lecture rooms, libraries, &c. for the purpose of affording wholesome reading, and of decoying guards and firemen and navvies away from the grog-shops and other dens of iniquity and destruction. By his arduous exhortations of his Diocese, Bishop Cotton infused new life into the operations of his clergy, he won their hearts by his meek, gentle, loving spirit, aided and directed their proceedings by his calm clear judgment and sound advice."

THURSDAY,—October 25.

—The Ship *Albert Victor* has arrived with troops, being the third troop ship since Sunday.

—An accident occurred in the harbour on Tuesday night that might have proved very fatal. A barge of the Bombay Landing and Shipping Company, crowded with men, women, and children of the 2nd Queen's, was proceeding to the *Dalhousie* when the hatchway of the barge gave way with a loud crash, precipitating many into the hold below ; nothing more serious occurred than the breaking of the leg of one man, and several bruises to others.

—Coroner's Inquests, Bombay—Three fatal accidents ; one death from Opium.

Coroner's Inquests, London :—A man burnt to death at Professor Holloway's pill and ointment establishment. From 12 cwt. to 14 cwt. of ointment, described as a very inflammable material, caught fire from a gas jet.

HEADS OF INTELLIGENCE.

(*Overland Mail, September* 26.)

Another great Reform demonstration has been held at Manchester. Mr. Bright spoke at the evening meeting in the Free-Trade Hall.

The weather continues wet, and very unfavorable for the harvest.

The Election Commissioners at Reigate, Lancaster and Totness, are still sitting.

Banquets are to be given in Liverpool and London to the gentlemen engaged in the laying of the Atlantic Telegraph.

The Lord Mayor has suggested the formation of a fund for the relief of the sufferers from the famine in India.

The Prince and Princess of Wales are on a visit to the Duke of Sutherland at Dunrobin Castle.

The Tumongong of Johore has been appointed a Knight Commander of the Star of India.

The Emperor of the French has gone to Biarritz. The accounts of his health are still unsatisfactory.

The entry of the Prussian army into Berlin took place on the 20th and 21st September amidst great popular enthueiasm.

It is reported that Count Bismarck's health is seriously shaken.

There has been a serious insurrection in Sicily. Palermo was for a few days in the hands of the insurgents, but on the arrival of Italian troops the rising was speedily suppressed.

Karakozoff, the would-be assassin of the Emperor of Russia, has been executed.

The Princess Dagmar has left Copenhagen for St. Petersburg. It is expected that the Prince and Princess of Wales will be present at her marriage with the Czarewitch.

Some severe fighting has taken place in Candia between the insurgents and the Turkish troops, but the accounts are very conflicting,

President Johnson continues his tour in the West, and has made some more extraordinary speeches. At Indianopolis the crowd refused to hear him, and a riot took place, in which one man was shot and several injured.

It is generally expected that the Radical or Congress party will be triumphant at the approaching State elections.

President Johnson is said to have resolved to liberate Mr. Davis on bail if he is not tried in October.

Visitors to Naples, and antiquaries especially, are promised a great treat this winter, as it is in contemplation to recommence the excavations at Herculaneum which have been so long suspended. At present it is too early, and nothing will be done untill the cholera panic has passed.

Among the deaths reported since our last are those of General W. R. C. Costley, Bengal Native Infantry, and General Sir W. R. Clayton, Bart.

—The following items are from the *Madras Observer* :—A cocoanut, knocked off a tree in the compound of one Sheonaik, at the village of Hasad, on being broken, was found to contain a mimic tortoise.

—The *Decca Prokash*, we see, after relating an instance of theft of late occurrence, in which the thieves, who must have been at work in the road an hour without interruption from the police, were eventually caught through the vigilance of a dog, humorously suggests that half the police constables be dismissed and dogs kept instead. The hint is undoubtedly one deserving consideration in the re-organisation of the rural police.

—We see from the home papers, that in addition to providing the finest fleet of transports hitherto built for the conveyance of troops to and from the East, it is intended to erect a commodious hospital at Suez for the reception of any invalid soldiers who might require rest and medical treatment after the passage from India, and before undertaking the run across the desert ; and if, on arriving at Alexandria, any man should be found too ill to embark immediately, arrangements have already been concluded with the authorities of a foreign hospital, by which the doors of their establishment will be thrown open for the reception of our sick people.

—Correspondent of *Deccan Herald* :—His Excellency the Commander-in-Chief arrived on Thursday, the 4th instant, and after ten days of rigid inspections, parades, and field days, has taken his departure for Sholapore under the salute due to his rank. It was believed that his Excellency's coach would be drawn by the men to do him honor ; but this was declined by His Excellency. Though His Excellency kept the troops most actively engaged during his ten days' stay, and perhaps more so than any of his predecessors, and certainly more than Sir W. Mansfield did on his last tour of inspection of this brigade, yet never was there greater regret evinced at the departure of a Chief from a station than was that of Sir Robert Napier's from Ahmednuggur, who has the impress of kindness and benevolence stamped on his countenance. His Excellency's time was so fully employed that he was scarcely two hours together at home. He visited the barracks, hospitals, and schools, both of the European and native arms of the service, as well as the Native English school in the town. He took the Sunday school on the first sabbath of the two he spent here, examining the children of the Dragoons and Artillery under the supervision of the Rev. Mr. Watson.

—*Friend of India* :—Over sanguine and near sighted people have been led by the report of the prospect of a fine harvest into the belief that the present famine has reached its climax ; whereas it must be six weeks, at least, before this relief can come to hand. Mean while the suffering naturally intensifies in the same ration as the want of food is prolonged. At first there were the pecuniary savings of past years, and roots, leaves, and wild fruits, to subsist upon, but these have been exhausted, and now the last condition of these poor people is worse than the first. And when the rich harvest has been gathered in, there will be hundreds of thousands too poor to buy, too weak to labour. If ever there was a critical period in the famine of 1866, demanding more than ever our charity, and the aid of Government, it is at the present moment. With the receipt of Lord Cranborne's prompt and large minded telegram to the Vicerory directing the free advance of funds to meet the emergency all difficulty upon this score has been removed, and if relief be not immediately afforded the fault and the censure will rest with ourselves. Deplorable as the statement is, death has done much to simplify the magnitude of the duty which devolves upon us.

FRIDAY,—October 26.

—Deaths last week 249, being 68 below the average in the corresponding week for the past 5 years. 142 of these deaths were from fever, 11 from cholera, 1 from small pox.

—*Bombay Gazette* :—"Lectures in the Seamen's Church and Library.—The second of the course of popular lectures was given on Wednesday evening last in this place by the Rev. R. Stothert, M. A., Free Kirk of Scotland, on "life in Bermuda." The natural resources and social and commercial characteristics of this interesting and beautiful group of Atlantic islands were described, as also the peculiarities of their reef and channel navigation, which affords profitable employment to the native pilots. References were made to their historic interest from the times of Shakespeare to the plans and efforts of the good Bishop Berkeley in 1725-30 for a Mission College here for the West Indies, and to the visit of H. R. H. Prince Alfred. And the interest and pleasure derivable from the cultivation of the faculties of observation, reflection, and attention in travel were pointed out. There was a numerous attendance. At the next lecture on November 7th, discussion is invited on "Our Seamen's Wants, and How to Meet Them."

—*Indian Daily News* :—"A case of what is termed "running a muck" occurred at Alipore yesterday morning. A sepoy in the 26th rushed with a drawn sword amongst his comrades, and succeeded in severely mutilating three of

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them before he was overpowered and disarmed. We understand that the man was mad.

—The *Pall Mall Gazette* understands that "Mr. Flad returns to Abyssinia towards the middle of next month, and will take out with him several English artisans and some specimens of machinery. It is to be hoped that the measures now being taken to procure the release of our captive countrymen may prove successful. Above all, we trust that if those so long held in captivity are restored on the arrival of the artisans, the king may not regard the transaction as a simple exchange of prisoners."

TELEGRAPHIC NEWS.

New York, Oct. 11th.—The voting in Pennsylvania for the new members for Congress commenced on the 9th inst., and resulted in the success of the Radicals, who carried the election.

London, Oct. 13th.—The plan for the resuscitation of the Indian business of the Agra and Masterman's Bank has been favorably received.

In consequence of telegrams received from Sir John Lawrence, the Viceroy of India, and from the Chairman of the Bengal Famine Relief Fund, soliciting aid from England, another meeting has been held at the Mansion House, at which the Lord Mayor read a telegram sent by Earl Cranbourne to the Viceroy, in which he authorised him to advance money freely for the relief of the sufferers, and stated that public subscriptions were therefore unnecessary.

Oct. 15th.—Italy has paid to Austria an indemnity for the loss she has sustained by the cession of Venetia.

The Italians are subscribing most enthusiastically to the National loan.

The news from Candia concerning the insurrection continues to be very conflicting. It is reported that the insurgents are now negotiating to yield to the authority of the Turks.

The Hungarian Diet will open on the 15th of November next.

Oct 16th.—The *Times* publishes a leading article this morning, in which it approves of Lord Cranbourne's proceedings in reference to the relief of the sufferers in the famine now prevalent in Orissa, and expresses an opinion that the Indian Government is partially responsible for the distress.

A TRUE SOLDIER.

To the Editor of the Record.

SIR,—An officer of the Madras army, to which I belonged, recently died, leaving a character so remarkable that it appears unfair to mankind to withhold some notice of it from the public; for during an acquaintance and observation extending over more than a third of a century in India, that is since 1831, it had often occurred to me that were I asked to name the best man I had ever met, I should name the subject of this notice, namely, Major-General Charles Alfred Brown.

But for what was he remarkable? He was so for uncommon force and beauty of character, continually doing good. While a subaltern in a regiment of Native Infantry, to which I once belonged, he was led to inquire into the truth of revelation, the inquiry ending in the most perfect conviction; and what has always appeared remarkable was the perfect devotion and consistency with which he ever acted up to the principles of the faith in which he profoundly believed, devoting all his means, his time, and his great talents, to the promotion of every good work in the Madras Presidency, to which he belonged.

His means and talents were very considerable, for he was early selected from his regiment, while its Adjutant, to serve in the Adjutant-General's office, and rose successively to be Adjutant-General of the Army, Secretary to Government, and ultimately to the command of a division of the army.

To all missionary enterprises he was peculiarly devoted, and having much natural ability and turn for business, he furthered with great force and influence, during all hours not occupied by official work, every missionary and other good thing, of which he was in a manner a centre in Madras.

He died suddenly in London some months ago, deeply mourned by many an Indian officer and soldier, of disease of the heart.

August 1866. W. G. D.

WESTERN TURKEY.

THE correspondent of an American paper at Constantinople gives the account of the annual meeting of the Western Turkey Mission of the American Board:—

"The sessions of the annual meeting of the Western Turkey Mission closed on Saturday of last week. The meeting has been one of great harmony of opinion and of feeling, and many important questions have been considered. The greatest difficulty was found in properly meeting the wants of the Marsovian station; there are nine out-stations connected with that station; the Theological Seminary and the Girl's Boarding School are located there, and are both in a flourishing condition, yet there are but two missionaries at the station, and one of them is in such feeble health that the Mission advised him to visit America in order to recover before he breaks down entirely. The immediate demand for more native preachers and pastors is very great, with a fair prospect that in five years from this time it will be far greater than it is now; the great question therefore before the Mission at this meeting was, how to raise up a native ministry? It was strongly felt that a proper solution of that question is really a solution of all other questions in the missionary work, while failure here is failure everywhere. In this mission much has already been done in this direction; at the communion season on Thursday, at the house of Mr. Bliss, in Hasskeny, there were nine ordained native pastors present. Another question which occupied a good deal of attention, was that of the relation between the missionaries and the native pastors and churches. You are aware that there has been some misunderstanding and some friction on that subject in past years. I do not feel authorised to make public the action of the mission on this important topic. I can say, however, that there was no real difference of opinion as to what course should be pursued. It was also the opinion of all the members of the mission that both the missionaries and the native pastors have come to clearer and better understanding of their relations to each other, and to the common work in which all are engaged; it is certain that the mission never felt as deeply as it does now the importance of putting forward the native churches and pastors, and placing more responsibility upon them. The estimates for the coming year occupied a great deal of time and labour; one entire day was spent upon them by the mission, after they had been carefully examined by a special committee appointed for that purpose. Every item was scrutinised, and very considerable reductions, in many cases, made, as compared with the appropriations for the present year. Many members of the mission are very earnest in favour of what is called the 'self-supporting' policy, *i.e.*, a policy which insists upon native converts taking upon themselves a fair proportion of the expenses incurred for the support of their own schools, native pastors, preachers, &c. &c., In the early days of the mission but little was done in this direction, but experience proves that the best way to make the native converts living Christians is to induce them to labour and contribute for the enlightment and conversion of others; while the best way to kill all their spiritual life is to have all their expenses paid by the American Board, or some other great missionary society.

"An earnest effort, therefore, is now made in all the missions in Turkey to bring the native churches into a direct and vital connection with the aggressive work, and this effort is meeting with very encouraging success."

Mrs. Bryant, who, with her husband, has recently joined the Western Turkey Mission, wrote from Sivas, about two months after their arrival:

"Thousands here would sell their soul for a few paras (the tenth part of a cent); in fact, many are hourly doing it. I think there is scarcely anything which the missionaries find so hard to deal with as this spirit of grasping for [illegible] a matter of fact, that for w[illegible] rica considered very small wages, we could bribe any Armenian priest in the region to go around and preach the Gospel most eloquently, even denouncing his former faith, and himself for having had anything to do with it. Not long ago, a priest of this description came to the missionaries here for personal conversation on the subject of religion. He seemed to be quite in earnest to know the truth, professed himself convinced of the errors of the old Church, and anxious to join himself with the Protestants; but after several interviews he remarked one day: 'I am quite poor. The baptisms, weddings, funerals, &c., that I get now, are my only support. If I should embrace your faith, would there be a good prospect of my being hired as one of your helpers?' This revealed his motive at once, and as the missionaries did not encourage his idea of being hired to follow Christ, they did not see him again. Still, I do not think this people are altogether untrue in what they say at such times. Though their actions can be bought with money, I think their hearts are full of unrest, and many of them do truly believe that we are right. If the Spirit of God should but come in His power, to teach them rightly to balance the soul against all the world, there are hundreds, perhaps thousands, in this city who, it seems to me, would be all ready to receive Christ."—*Christian Work, Sept.* 1866.

DOMESTIC OCCURRENCES.

BIRTHS.

RICHARDES—October 6th, at Rajcote, the wife of Major R. W. Richardes, of H. M.'s 16th Regiment N. I., of a son.

SHERLOCK—Oct. 7th, at Indore, the the wife of of Staff Assistant Surgeon H. Sherlock, of a son.

KENNIS—October 20th, at No. 35, Berkley Place, Byculla, the wife of William Kennis, Engine Driver G. I. P. Railway, of a daughter.

GAINHER—October 22nd, at Kirkee, the wife of Mr. J. C. Gainher, of a son.

LEGGETT—October 22nd, at Colaba, the wife of Charles Leggett, Esq., prematurely, of a daughter, still-born.

IRVINE—October 24th, at No. 5 Grant Building, Colaba the wife of Mr. J. H. Irvine, H. M.'s Mint, of a daughter.

VANDERHIDE—At Kalbadavee on the 26th October, 1866, the wife of Mr. P. Vanderhide, Clerk B. B. & C. I. Railway, of a son.

MARRIAGE.

LEGARD—BRANCH—Oct. 20th, at Byculla, by the Rev. G. C. Reynell, the Rev. G. Ledgard to Anne, second surviving daughter of the late John Gilbert Branch, Esq., of Bury St. Edmunds.

DEATH.

READE—October 18th, at No. 1, Berkley Place, Byculla, Mr. William Morris Reade, Foreman Painter, G. I. P. Railway, aged 46 years.

Advertisements.

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